

# UNITY

Freedom, Fellowship and  
Character in Religion

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## UNITY

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## Editorial

*As in a building  
Stone rests on stone, and wanting the  
foundation*

*All would be wanting, so in human life  
Each action rests on the foregone event,  
That made it possible, but is forgotten  
And buried in the earth.*

—Longfellow.

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MANY inquiries come to us as to the prospect of closer union between the various branches of the Liberal movement in religion, and a possible fusion of existing organs and organizations to this end. We can only say at the present time that we do not believe that the lesson of the Parliament of Religion is to be missed. Something is to come of it,

but it takes time to plan large things and still more time to execute large plans when they are made. So we bespeak patience. Wait until the opportunity is given you to act and then be prepared to lend a hand right loyally. UNITY is still in quest of its ideal and is trying to realize its name.

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PRINCE WOLKONSKY, of whose "Addresses" we have already spoken, is soon to give under the auspices of the Congress Auxiliary of the World's Fair, at the Art Palace on the lake front, a lecture entitled "Pictures of American Life as Observed by a Russian." Those of our readers within reach will certainly make an effort to hear him. Those not within reach may well promptly order from UNITY office a printed copy of the lecture, a limited number of which will be published uniform with "Addresses" heretofore noticed,—the whole edition of which has been exhausted, no further copies being now obtainable.

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THE Chicago day at the Columbian Exposition witnessed what in all probability was the greatest throng of humanity ever before seen on this planet. If no modern event, with the facilities of railroads and steamships, approached this great company in size, it is not probable that any of the famous crowds of antiquity reached anywhere near the throng, notwithstanding the reputed millions of Xerxes and other heroes in ancient history. It was easy to come by the millions before the days of turnstiles, tickets, and cash receipts. The lasting moral of this throng is that Chicago is one of the great centers of the modern world. It holds prophetic possibilities of as great significance to the moral and spiritual life of our globe as it does to the industrial and commercial interests of mankind. Let Chicago continue to believe in itself and rise to the

high obligations that rest upon it. And let the civilized world take heed of Chicago. Let there be high demands and great expectations laid at its feet. Chicago is yet to be heard from. There are other surprises in store.

IN answer to many inquiries we would say that Mr. Mozoomdar, owing to ill-health, was unable to accept any of the various invitations to speak in the West. He left immediately after the Parliament for the East, stopping only at Indianapolis and Buffalo. In Boston he speaks before the Unitarian Club, in New York he will address the Congregational Club, and after making a few other addresses he plans to sail about the middle of November for his home in the East. He will carry with him the cumulative benedictions of a land that he has helped to free from the tyranny of dogmatic Christianity. He has made many feel that Christianity has no right to claim a monopoly upon any of the virtues or the realities of spiritual religion.

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THE course of lectures by Mr. B. B. Nagarkar, of Bombay, on the "Religion and Customs of the Hindus," spoken of in our last issue as being in process at All Souls Church, Chicago, has been given to a highly delighted audience, which, considering the distractions, has been large. Mr. Nagarkar speaks with logical clearness; and the spiritual sincerity and dignity of the man carry a conviction that mere logic could not bring. Engagements have already been made by which he speaks one or more times at Rockford, Milwaukee, Des Moines, Hillside, and is wanted again at Sioux City. The friends are urged to combine, as far as possible, with their neighbors, so as to reduce the traveling expenses to the minimum. Now that he is here, Mr. Nagarkar is willing to stay as long as engagements can be made for him



without much delay. Some friends are trying to plan an itinerary that will reach California. Those willing to co-operate with this or other schemes for either Mr. Nagarkar, of India, or Mr. Hirai, of Japan, can make arrangements through Secretary Gould, at the Unitarian headquarters, 175 Dearborn street.

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HISTORY seems to justify the distrust with which the citizens of a free State regard the political power of ecclesiastics. Even in America, in the very neighborhood of that hall not unfairly styled "the cradle of American liberty," a union of Church and State long existed; and the persecution of Baptists and Quakers and the judicial murder of witches, which marked the period, have confirmed men in their jealousy of State ecclesiasticism, even though they may realize that such atrocities are not likely to occur at the present day. In view of this common sentiment it is not strange that men should seek especially to guard against the political ascendancy of the Roman Church, because its thorough organization, its hierarchical system, and its admirable discipline, give it a power and effectiveness far greater than that of any of the other churches, even when the latter are numerically stronger. And the fact that that church has for its head a foreigner, brought up under monarchical influences, and that within a dozen years it has attempted to nullify the right of free speech, by forbidding an American citizen to give public utterance to the political and economic truths of which he was convinced (we refer to the case of Dr. McGlynn), are not such as to incline men to the belief that the Roman Church has outgrown the capacity for mischief which history has led men to look for in the political ascendancy of the church. But while all this is true, it is no justification for the outrageous and scurrilous charges by which fanatical Protestants have sought to influence their ignorant fellows against their Roman Catholic fellow-citizens. Our language is strong, but not too strong for the facts. The place for the publishers of such scandalous libels as have appeared within the year in some of the publications alluded to by the editor of the *Catholic Citizen*, is a lunatic asylum or State's prison.

Our Roman Catholic brethren owe it to themselves and to society to see to it that the editors of these journals be prosecuted, and if sane, punished as they deserve. In the interest of fair play we gladly republish the protest which appears in another column.

#### THE GOSPEL SIDE OF COMEDY.

"My boy, don't bother about tragedy; stick to comedy and you'll succeed. After all, it's better to make people laugh than cry." This was the advice of Edwin Adams, of blessed memory, to young Felix Morris when he was struggling for a position on the American stage against what seemed to be insurmountable difficulties. This sentence is quoted from a delightful little book of "Reminiscences" which Mr. Morris has recently given to the public. The book itself, as well as the reading of it by the present writer, are occasioned by the appearance of Mr. Morris for the first time as a "star," at the head of a carefully organized comedy company. The book is delightful reading, showing not only the lights and shadows of the dramatist's life, but telling modestly, but very interestingly, of a manly struggle for an ideal,—a heroic persistence on the part of a soul not equipped with the aggressive self-assertion so easily mistaken for heroism. Mr. Morris chose for himself the career of a tragedian. Fate defeated his purposes, overruled his judgment, and has made of him instead a facile, delightfully sympathetic comedian; and the advice quoted above, given by a senior to his junior, is the consolation of the defeated tragedian, as it well may be the inspiration of the comedian, who we hope is at last to win the golden success which his long apprenticeship, diligent toil, gentle and loving nature deserve.

Having for a long time held in high esteem the Old Musician, as played by Mr. Morris in the Rosina Vokes Comedy Company, we were interested in the debut of this star, and went to see his opening performance. He wisely chose for his opening piece the Old Musician, and we were confirmed in the opinion long held that it is one of the most searching, tenderly true, and pathetically beautiful little melodramatic fragments on the modern stage,—sympathetic, quaint, searching. The second piece of the opening evening was

entitled "Champagne," which, notwithstanding the versatile skill of Mr. Morris, was a disappointment. A society farce is necessarily stupid because, let the truth be confessed, "Society," with a capital S, is itself stupid; aye, more, the parade of elegant dresses and the attendant small talk and silly compliment is not only stupid but vulgar, whether on the stage, in the opera-box, at church, or in the drawing-room at home, and the sooner the earnest and the noble-minded men and women of America find this out the better it will be for all concerned. It was our good fortune to see the next venture, entitled "Evergreen," a sketch which should succeed, for it appeals to the permanent elements of the human heart. This was followed by a rollicking bit of humor entitled "Cousin Joe," which provoked the laugh that has no sting in it; all of which justified the Russian saying, quoted so effectively by Prince Wolkonsky in a recent address, "Humor is an invisible tear through a visible smile."

The upshot of this little editorial excursion into the drama is a fresh realization of the gospel side of comedy, the wholesomeness of laughter, which, if we may force the etymological suggestion, may be called also the *holiness* of laughter. We wish the pulpit were better acquainted with the comedian. We also wish with equal heartiness that the comedian might come into closer touch with the church that is undogmatic and consecrated to the betterment of this world. The church "that deems nothing foreign that is human" has much to give as well as much to receive in its dealings with the stage. Mr. Morris' Comedy Company is to go the rounds of our leading cities this winter. We commend it to our UNITY readers, and trust that the liberal ministers everywhere will recognize in Mr. Morris a gentleman of delicate sensibilities, of ethical insight and humane instincts. During a previous visit Mr. Morris gave a delightful afternoon reading in the parlors of All Souls Church, Chicago, and is to be heard again from that platform on his return. Perhaps other churches may be able to carry out this very practical method of bringing into closer relation the pulpit and the stage. Too long have they been estranged. "Whom God hath joined together, let no man put asunder."



## A NEW LITURGY.

The committee selected by the Directors of the American Unitarian Association to prepare a liturgy has finished its task, and the result appears in the volume just issued by the Association,—“Book of Prayer and Praise for Congregational Worship.”\* One’s first word should be a recognition of the labor involved, and which the committee has evidently given to the matter intrusted to it. No one unfamiliar with work of this sort can appreciate the study and care that must be more or less hidden in the finished result. He sees what is taken; he does not see all that has been examined and passed upon, the mass of material over which time and thought have been spent only to leave it aside at last.

With all due recognition of the painstaking labor bestowed upon this new service-book, however, the result is disappointing. It must be admitted that the committee had a difficult and delicate task. (1) In the first place our free congregational churches have been little trained in liturgical forms; and to launch a full-fledged liturgy, with “collects for the Christian year,” litanies, confessions, “the baptism of those who are of riper years,” an “ante-communion service,” not to speak of other features of this book, seems a rather visionary undertaking. And yet many of our free churches, and among them some that are accounted most “radical,” have in these last years shown a liking for a more congregational order of service, as indicated in the privately prepared programs for Christmas, Easter, Harvest Sunday, and other festivals of the year. This is a noticeable sign of our time. If instead of this attempt at a complete liturgy after the conventional type, with its supply of services for which in many of our churches there is no present occasion or probable future demand, and with its references to days never observed in any of them or likely to be observed, there had been prepared convenient leaflets through a considerable period, furnishing matter for a common service, these would not only have gradually trained our congregations in such use, but (what is of even more importance) would have

revealed more clearly the prevailing atmosphere of thought and sentiment within them, and, by a natural sifting-process, have given us in time a service-book not “made to order,” but a genuine and wholesome growth. We could well have afforded to wait for the larger thing. (2) And in the second place the task of the committee was made difficult and delicate by reason of the already wide and fast growing disuse among us of once accepted phraseology,—a disuse, as it seems to us, in the interest of honest thought and the intelligent and intelligible communication of that thought. The English language is not so poor and scant that one is driven to words and phrases now grown vague and ambiguous, in order to express his reverence for Jesus among the sons of men, or to voice his sense of the high place which our Bible has justly held and still holds in the ethical and spiritual education of the world. In this respect the “Book of Prayer and Praise” is most disappointing. Its sins of commission seem to us to doom it to a very restricted use within that fellowship of churches for which it professedly has been prepared. Speaking for ourself, we could about as easily use the Anglican liturgy as this mixed compilation now offered us; for that is well understood to be an inheritance from the past, with much that is matter of confessed dissent to-day, while the deliberate adoption of this book seems like a new and fresh subscription to implied doctrines and a general type of religious thought which we cannot think to characterize, to any wide extent, the Unitarian pulpit or pew to-day. If so, then the promise has departed from the fold that still loves to claim Channing and Parker and Emerson, and the flag they carried must pass to the hands of a bolder leadership, with convictions that are more than conventions. Bearing in mind the biblical criticism prevailing at Cambridge and Meadville, not to speak of that already gaining strong hold in theological schools classed as “orthodox,” what are we to make of such phrases, for example, as in the marriage service (p. 200): “For be ye well assured that so many as are joined together otherwise than God’s word doth allow,” etc.; or again (p. 178): “That those who do confess thy holy name may agree in the

truth of thy holy word.” And while we are upon the “marriage service,” it may be asked in all kindness if it be not now a little incongruous, not to say absurd, to apologize for the institution of marriage and to justify it by the “presence” of Jesus at Cana and the “commendation” of Paul,—both of whom themselves remained unmarried. We are glad, by the way, to see in this service the recognition of the civil law as the source of the minister’s authority to perform the marriage ceremony. Again, in the burial service, if the words of commitment (p. 230) and the prayer (p. 232) do not teach by implication the resurrection of the body, they come confusedly and confusingly near it. The collects and litanies we must pass with a general word. Of the former, some seventy in number, nearly one-half close with a mediatorial phrase, far enough away from our growing thought of the omnipresent Life “in whom we live and move and have our being”—our *Father*, with all that this name implies; and the repetitions in the litanies will suggest to many those which Jesus referred to in the Sermon on the Mount, and not with special approval.

But not only in respect of words and phrases carrying a doctrinal or dogmatic tradition and meaning does the committee seem to have clung over-fondly to the past. It has chosen archaic and obsolete English here and there, which will be “an unknown tongue” to not a few, and a matter of questionable taste to those who will not have to turn to their dictionaries. For instance: “that thy grace may always prevent and follow us,” (p. 129); “we are sore let and hindered,” (p. 112); and the groom and bride are to be told (p. 199) that marriage is not to be “enterprised” lightly.

If we have dwelt upon what seem to us the faults and the unsatisfactoriness of this new attempt at a liturgy for our free churches of the Unitarian fellowship, it has been from no captious spirit, but from a lifelong interest in that fellowship and all that makes for its growth, outwardly and within. Neither are we insensible to the beauty and worth of much that is incorporated in the volume, nor, as we have already said, are we unmindful of the care bestowed upon its compilation; though we like here no better

\*BOOK OF PRAYER AND PRAISE FOR CONGREGATIONAL WORSHIP. Boston: American Unitarian Association. Leather, 12mo., pp. 361.



than we like in the English Prayer-book, from which it is taken, such wording of prayer as "that it may please thee to rule and govern thy holy Church universal in the right way." We think that the committee made a fatal mistake when it adopted its plan "to provide for differences of feeling with regard to the use of certain phrases" by duplicate forms. It is not wise to emphasize differences in thought in a service intended to be devotional. Nor is this at all necessary. There is a large expression which all devout theism can use; an expression which might speak from all our pulpits and in large measure from the pews. Had the committee been more mindful of this fact, it might have given us a book of truly common prayer. The extemporaneous part (which seems to have had recognition in its first thought and plan) would allow free scope for individual pulpits to voice what for them was not contained in the common service. The failure of the committee in this respect will be fatal to any wide use of its work. The inserted "Calendar showing what Holy Day of the Church falls upon each Sunday for twenty-seven years, 1894-1920," belongs to those features of the book which have pleased us least, but it is in harmony with the prevailing atmosphere. It remains, in closing, to commend the publisher's part in the type, paper, and tasteful binding of the book.

F. L. H.

### THE MORAL REVELATION IN THE WHITE CITY.

What moral story has the Exposition to tell?

If you wish to measure in any way the moral advance of the world, go to the Midway Plaisance, and study the conditions of the savages there. Study the rudeness, the ignorance, the animality. Study the poor shape of the head, and the indications, so slight, of thought, and then go to the White City and try to estimate the distance from one to the other. The world started animal, but the brute era for the main part of the world is gone by. The era of cunning, in the main, is being left behind. Even the era of the reign of intellect—intellect alone, conscienceless intellect—has gone by; and to-day the mightiest force in all the world, the force that controls the surging multitudes of men and moves

them, the mobs if you will, the insurrections if you will, the riots and the strikes if you will, the schemes of men on State street and on Wall street if you will,—the one thing that controls these, as the sun in the heavens controls the storms at sea, is the moral ideal. There are mobs, there are riots, there are thefts, in Wall street and in State street. We do not deny that. There are clouds and storms at sea, and upheavings and waves and wrecks; but the light of the sun folds them all in its arms, and is mightier than they. So the moral ideal of the world folds all these human disturbances in its arms and soothes them to rest. It is mightier than they.

As we contemplate this manifestation of what man has achieved, of what man has become, as we look at the White City and see it as the measure of the man and as the measure of the angel in the man, the grandeur of that spirit that is a little lower only than God,—as we see this, may we not say, as Shakspeare said:

What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!

The White City is not merely a great display. Think of it rather as a revelation of what is in man. John's city was to come down from God out of heaven. Our White City springs from the heart of humanity, from the mud and the dust, and reaches toward heaven. We have changed our point of view. We do not look for God any more away off in the skies.

To illustrate that change of view, and the view I would have this White City suggest to you, let me offer to you a few verses which Dr. Momerie quotes in his book entitled "The Religion of the Future." I do not know who wrote them:

The parish priest  
Of austerity  
Climbed up in a high church steeple,  
To be nearer God,  
So that he might hand  
His word down to the people.  
And in sermon script  
He daily wrote  
What he thought was sent from heaven;  
And he dropped it down  
On the people's heads  
Two times one day in seven.  
In his age God said,  
"Come down and die,"  
And he cried out from the steeple,

"Where art thou, Lord?"

And the Lord replied,

"Down here among my people."

Here is where our God is to-day. Think, then, of this White City as a revelation of what is in man, of a revelation of what is in God as manifested through man. So may you have a grander trust in man, a grander belief in the possibilities of this poor old stumbling, struggling race of ours, a grander faith in a present God, and the feeling that it is the business, the only business of religion, out of its prayers, out of its hymns, out of its aspirations, out of its search for truth, to reconstruct humanity, and create on earth a White City which shall be the present dwelling of God. M. J. S.

### Exchange Table

"WHY do we have books about celebrated women? If any woman has done anything which entitles her to distinction as a poet, a scientist, an artist, a philanthropist, let her be mentioned among poets, scientists, artists or philanthropists. If her work does not entitle her to such rank, there is no occasion to speak of her at all. Why a woman's building at the Columbian Exposition? If a woman has painted a picture, or invented a machine, or executed any other work which is worthy of exhibition, let it be exhibited in its proper place beside all other works of the kind. If it is not worth showing as work, but only as woman's work, it is not worth showing at all. The fact is that we are going too far in this matter. In seeking to honor woman by these emphatic distinctions we are dishonoring her. Let woman have a place, by all means. Let her have every place she wants; but let it not be a separate place. It is a disgrace, not an honor, to have one's work judged by a special standard." —Critic.

SO LONG as Christianity and other great religions rest upon the personalities of semi-divine men, just so long will there be that strong partisanship which cries out, "Ours is the only God-man, and we will have no other." But when, conceding to these personalities all that can properly be demanded, we yet look behind them to the nature of God, of man, and the universe, for the verification of what we believe to be true, then, and not till then, can there be grounds for a reasonable expectation that the day of universal religion is really at hand.

—Rev. Ernest T. Allen, in the Arena.

THERE must be no union of Church and State on American soil whatever that Church may be. No Church has a right to call itself the American Church; such a title is meaningless in America. For the separation of Church and State we must stoutly contend, or be unworthy of our honored sires and our native or adopted land. If the fundamental principles of any Church are opposed to those of the American Government, that Church becomes a danger in American life.

—R. S. McArthur, D. D., in Independent.



## Contributed and Selected

## AGE.

The wind-blown trees—at noon a tossing band—  
 Are stilled with magic touch by gentle night.  
 The birds fly past to nests in blossoms white,  
 While stars their pale and mellow light expand.  
 For falling twilight now with wizard hand  
 Touches the face of nature with more tender light,  
 Veiling rough furrows from the keenest sight,  
 And peace spreads brooding wings o'er all the land.  
 So on the face of Age, as life draws near Infinity,  
 A beauty grows which youth will never know;  
 A radiance from the past and sweet serenity  
 Shine where the dimples chased each other long ago.  
 And pain and sorrow have no power to mar  
 The inner light of Soul which shines forever there.

FRANCES OVIATT LEWIS.

## PARTICIPATION.

One of the fundamental principles in nature is participation. In some mysterious manner, the infinite and finite, the mineral, vegetable, animal, and human partake more or less of each other's nature. It is a familiar fact, that we participate in each other's joys and sorrows, that our physical, mental, and moral powers are interwoven, that all the sciences and arts have elements in common. The fact, however, that all human institutions are to be tested by this fundamental principle in nature is not so familiar, but is gaining recognition. We rejoice greatly in these days in the decline of despotism, aristocracy, pharisaism in church and state, in all social relations. There is nothing arbitrary or partial, exclusive or arrogant in the constitution and laws of nature. In their application to mankind, they exhibit a sacred and kind respect for man's freedom of choice and susceptibility to conviction. They are sovereign, it is true, but reverently solicit man's participation in their enforcement. They set us an example of patience and sympathy in our treatment of relatives, citizens, brain workers and manual workers, the innocent and the guilty, for are we not all alike in more ways than we are unlike?

This conception of the unity and copartnership in all of Nature's operations is working wonderful reforms in civil institutions. It has already made a beginning of democracy in the United States, aiming to be a

government of, for, and by the people in conjunction with the laws of Nature. It has modified our penal institutions and started here and there profit-sharing industries and more ecclesiastical fellowship. There is a growing solicitude and care for all sorts and conditions of men, a consciousness that life, not shared with others, is not worth living, a desire and effort to reach underlying causes of poverty, disease, and criminality, and lay the ax at the root, instead of confining our attention to the alleviation of effects. Though we have by no means emerged from the reign of competition, avarice and selfishness, yet even our greedy corporations put on the garb of participation, and assure their patrons of their desire to give them the advantage of sharing their phenomenal bargains with them!

With nature on the side of genuine participation, and with a growing popular sentiment in its favor, we predict its ultimate triumph; but thousands are now perishing because they are not properly remembered in love by their fellow-men, who ought to share their advantages with those who are deprived of them. A more general unfolding of the unselfish affections by various instrumentalities is the hope for the future, and it will not be disappointed.—W. G. B.

## AN OPEN LETTER TO THE PROTESTANT CLERGY.

BRETHREN: In the confidence that your conception of the purpose of the Christian ministry is to promote peace and harmony, rather than distrust and rancor, among fellow citizens and neighbors, we address you upon the facts herein set forth:

This is a land of religious freedom and equality. If its cities and villages should witness the stealthy formation of a secret political association of Catholics organized as such, and plainly avowing its purpose to "knife" Protestant candidates at the polls, to blacken and impeach the loyalty of Protestants as citizens, and to carry its secret hostility so far as to boycott Protestants in business and to plot for the dismissal of Protestant workmen from their chance to earn bread for themselves and families,—using for these rancorous ends all means, both fair and foul,—your pulpits, your press and your rostrums would not for an instant remain silent.

You would rightly denounce this species of proscription and persecution as wrong in principle, outrageous in its purposes, and cowardly and reprehensible in its means.

But does the wrongfulness of the principle, the outrageousness of the purposes, or the cowardliness of the means differ in the slightest because of the circumstance that your neighbor's ox is gored and not yours? Or because of the circumstance that Catholics are the victims of such a movement and not Protestants? Or

that Protestants are the persecutors and assailers and not Catholics?

And as to the question of your duty in the premises: if a wrong or an outrage may be done upon your neighbor, does not your responsibility in the matter grow when the wrong and outrage proceed from your own household and the direct accountability placed at your door? And if piracy on the good name and property of your fellow-citizen is committed under your flag and with a proclamation of your sanction, how in all fairness must your silence be interpreted?

The facts that we subjoin have been common report for many months; and no intelligent American doubts their actuality: In many cities and villages of the West, a secret political organization now called the "American Protestant Association," now the "American Protective Association," but more inclusively, the "A. P. A.," has been formed for the avowed purpose of proscribing citizens who are Catholics, voting them down at the polls, boycotting them in business, and driving them out of employment in the shop and factory. This is a society composed of professing Protestants, and plainly avowing its aim "to down the Catholics." It proclaims that it "carries the flag and wears the colors of Protestantism." In some localities (as in Kansas) Protestant ministers are its active organizers, and in many instances Protestant churches are its places of meeting.

Its appeals are to Protestants as Protestants. To Protestants it addresses its attacks on Catholic charities and its prurient slanders on Catholic sisterhoods. It convokes Protestants to listen to the escaped nuns and the haphazard priests it picks up from the gutters of immorality to spatter the mire and filth of their records upon the community. It uses the pledge of Protestant veracity to authenticate its bogus Papal bulls—such as the recent one representing that Catholics were ordered to massacre all American Protestants on the feast of St. Ignatius (July 31); and the same seal of veracity is employed to give an appearance of genuineness to its bogus quotations from Catholic priests and papers. In the name of Protestantism it teaches ignorant people that arms are secreted under Catholic churches. In the name of Protestantism it makes the Catholic workingman apprehensive that his means of earning a livelihood are endangered. In the name of Protestantism it urges its members to betray labor organizations into the hands of capitalists in order that the workmen who are so largely Catholic shall be kept down to a dependent condition. To save Protestantism it makes a religious issue over every petty local election—inflaming the minds and passions of the ignorant with "the impending crisis" likely to ensue if a Catholic



is chosen county clerk, if a Catholic teaches the district school, or if a Catholic impounds the stray cattle of the village. In the name of Protestantism it protests against the religious equality guaranteed by our charters of liberty, it swears its dupes into lodges by oaths which make it perjury for them ever afterwards to swear fealty to any American constitution, and it conspires to enthrone the fell spirit of sectarianism in every school-room in the land, carrying its proscriptive animus to the extent of making even children its victims.

Upon this statement of facts we address you this letter to suggest, in a spirit of entire friendliness and good-will, that you consider whether you have not as teachers and guides of the Protestant community some responsibility for A. P. A.-ism in the premises and some moral accountability for all its acts. Does your general silence imply your general assent to these proceedings? Does the acquiescence, with which you seem to see the Protestant name used in the campaigns of A. P. A.-ism, imply your indorsement of its methods; and does the fact that you utter no demurrer to its proclaimed championship of your church mean that you are secretly glad of this masked ally?

It is not merely the Catholic public, but the American public, too, that wishes to know the extent of your responsibility and partnership in A. P. A.-ism. Is Protestantism for or against religious persecution? Is the Protestant ministry with the American principle of religious equality, or is your ministry tired of that principle?

It is becoming a question of the harmony of Protestantism with American institutions; just as surely so as it would become a question of the harmony of the Catholic Church with American liberty if it nurtured, without rebuke and without protest, a secret proscriptive society among its members aiming to draw sectarian lines in politics and business.

Will the Protestant clergy define their position?

Will they call in the pirates who are sailing under their flag? Will they make good the damage done by the bombs of religious hatred thrown from their meeting houses? If they are against A. P. A.-ism will they wrest from it the sanction of their name and denounce its claim of their indorsement?

Brethren: it is a matter of fairness, honesty, Christianity and patriotism with you to speak out at once. The annoyance of this thing is ours for the present only; but the responsibility and the reproach of it will be yours for years, if your silence continues.

—Catholic Citizen.

#### A RELIGION OF PROGRESS.

We hold in our body a great variety of religious opinions. We are learners. We do not profess to have attained or to know all there is to

be known. We stand on the shore of an infinite sea where the polished stones and curious shells at our feet suggest the riches that are far out of sight, and where a voice louder than the storm-swept breakers, and softer than the gently murmuring surf, tells of an infinitude of truth waiting to be revealed to the waiting and receptive soul. We believe in the open eye, expecting ever new revealings of divine love, working and praying to weave the great ideas which have been made clear into daily life while we face the sunrise to catch the first beams of each new truth from the central orb.

—The late Rev. W. P. Tilden; from the *Southern Unitarian*.

#### COLD, OR HOT WATER?

I dreamed, the other night, that I had a contract of trying to thaw out a frozen world.

I had only a single match, a few splinters and a small tea-kettle with which to do the job.

Just as I had started a little blaze, and a faint puff of steam from the spout of the kettle encouraged me, along came some friends (?) gray with wisdom.

As soon as they saw what I was doing, they threw up their hands and exclaimed: "This will never do! This is dangerous! This has no precedent! This will get the church into hot water!"

While I reflected on what they said, they proceeded to take a little cup and begin to sprinkle cold water upon my fire.

It was nigh about extinguished, when along came a bright-faced angel who began to blow it with her breath and thus revive it again. When the flame waved and crackled, she turned to me and said:

"After this, when you have a work to do, never mind the man with the cold water sprinkler. The church would better be in hot water than in cold. Something is always better than negation. A lively mistake is better than dead stagnation. There is some hope of curing a raving lunatic, but none of a dignified corpse."

Then I looked at the bright-faced angel and saw that her name was "Progress." So, after that, when the fellows came with their little dipper of cold water to dash it on my plans and efforts, I said to myself:

"Angel of Progress, help me blow the flame, higher and hotter, until it drowns the voice of the critic, and its heat thaws latent life and force out the lethargy of the iceberg."

—Rev. J. F. Cowan, in the *Methodist Recorder*.

#### INDIAN EDUCATION.

The Indian Rights Association, under permission granted it by the Indian Department at Washington, is about to carry out a project which is likely to render good service to the cause of education among the Navajo Indians of Arizona and New Mexico.

Last spring the present excellent agent, Lieut. Plummer, appealed to the association for aid to secure the authority of the Indian Department in sending a party of the Navajo Indians on a visit to the East, so that the gross ignorance of a certain number of them as to the power of the government and the advantages of civilization might be dispelled. The association promptly acted on Lieutenant Plummer's suggestion. The department expressed its entire sympathy with the project, but confessed its inability, through lack of funds, to meet the cost. The association then offered to raise the sum of \$700 if the department would grant its official sanction to the carrying out of the plan. This the authorities promptly granted. The sum of \$624.50 has been raised, and Lieut. Plummer expects to start with eight Navajo Indians for a visit to the World's Fair about Oct. 9.

The importance of this movement is greater than might be supposed. The Navajos are in the main a well-disposed and intelligent people, but a portion of them living in the more remote parts of the reservation, and comprising the rising generation, are more or less troublesome through their ignorance; and complications which have arisen between settlers and themselves owing to questions of land and water, largely arising through the uncertain boundaries of their reserve, are more or less threatening. It is the opinion of their agent that this irritation, which, if unattended to, threatens perhaps serious trouble in the future, can best be allayed by attacking what is the real root, the gross ignorance of the Indians themselves, and their consequent opposition to the education of their people. It is not only the most humane, but by far the least expensive method of dealing with the problem.

That the effort is a wise one would appear from the fact that a Navajo Indian woman, already at the Fair, wrote a few days ago to her little daughter in the Agency School, urging her to study hard; that she could see so much more of that wonderful Fair if she only could understand English.

It is hoped that the project may have the sympathy of all friends of education.

SOME writers think the process of turning white among arctic animals is in some way connected with a decrease of vital energy; and in his notes on recent science, in the *Nineteenth Century*, Prince Krapotkin brings forward as an example the alleged permanent white colors of domesticated animals in sub-arctic regions, such as the Yakutsk horse.

—The Independent.

WOMAN'S work in India has made great progress. There are now 711 women—foreign and Eurasian—missionaries in India. These have access to 40,513 zenanas, and have 62,414 girl pupils in the mission schools.

—Exchange.



## CREEDS, THEIR ABUSES AND USES.\*

BY REV. MARION D. SHUTTER.

"Ye can can discern the face of the earth and of the sky; but how is it that ye do not discern this time?"—LUKE xii. 56.

The entire subject of creeds and their uses is again before us for discussion. One of the most distinguished members of a prominent communion has just been suspended from the church of his choice, of his life-long associations, because his views were not deemed in harmony with established standards. The discussion proceeded, not upon the inherent truthfulness or error of the opinions he advanced, but upon their relation to the Westminster Confession. The special question, therefore, that is agitating the minds of men is this: What is the value of that confession? The larger question inevitably follows: What is the value of creeds in general? But before proceeding to consider this question, it is only fair to say a word concerning the denomination now tossed and troubled with this unhappy controversy. The Presbyterian Church has an ancient and honorable history. Its founders helped to break the chains in which a corrupt mediæval church held the human soul. They lifted their arms in defense of civil as well as of religious rights, at a time when Liberty walked outcast among the nations. That church has produced a strong and sturdy type of character, has given to learning and literature many distinguished names, has sent her mission ships over every sea. If the great trumpet shall sound at last, that many believe will sound, it will rally the adherents of Calvin from the foot of a thousand martyr-stakes, from the cells of ruined dungeons, and from every island of the sea!

I. I do not propose this morning to launch thunderbolts indiscriminately against creeds in general. They have their uses; certainly they have served some purposes in the history of Christian thought.

A creed of some kind has formed the basis of every new religious movement in the world, and has served as the justification of that movement to all inquirers. When Luther heads his revolt, he must state his reasons. He must tell wherein he differs from the old body, and what he believes upon the points of difference. When he tells us this, he formulates a creed for his followers. When our Universalist fathers started out for themselves, it was necessary to state wherein they differed with the reigning theology. If a new denomination were to be started to-day, we should want to know why. The answer to that question would be the creed of the organization.

But creeds not only justify the existence of this or that religious community; they have served and do

serve to some extent even now as a bond of union for their adherents. They are battle-flags around which the zealous rally, and to whose support they unite others. They furnish aim and motive for activity. They contain ideas that, it is felt, must be pushed in the world; they awaken enthusiasm and lead to effort.

It is also claimed for them that they prevent loose and indefinite and indifferent thinking, and compel the mind to lay hold upon something clear-cut and positive. Surely there is never too much clear thinking done, and if creeds can give us any assistance, by all means let us gratefully accept their help. Whenever Mr. Bagnet, in "Bleak House," was asked his opinion, you remember his invariable answer: "Ask her, ask Mrs. Bagnet; she knows my opinion. Tell 'em, my dear, what I think." To be sure, if one cannot form opinions for himself, he may very well point to his creed and say, "Ask that!"

II. All this and more may be said on behalf of creeds. Upon the other hand, there are certain considerations that warn us not to trust too implicitly in creeds.

It is a mistake to suppose that any creed or standard can be final. The world moves very rapidly. New researches and investigations are constantly bringing in new truths or placing old truths in new lights. A standard formed one hundred and fifty or two hundred years ago cannot meet the requirements of to-day. Right here is the grave difficulty. After a creed has once been adopted, it is well nigh impossible to change it. In spite of its inadequacy, it is very likely to hold the ground. There is no despotism on earth like that of a firmly fixed creed. The skeleton hands of extinct assemblies clutch the throat and strangle the life of every new-born child of light. Nearly every church to day is dominated by the sepulcher. The ghosts of dead creed-makers are its rulers.

Even those who do not yield complete intellectual homage to the scepter of the past are often transformed into trimmers and apologists. "Oh," they say, "the words of the confession are not to be taken just as they read. The framers did not mean exactly what they seem to mean. We must give their words a very liberal construction."

One thing must be said about those old theologians who framed our creeds. They were not fools and they were not cowards. They were honest and straightforward men who were tremendously in earnest, and who said exactly what they meant. There is not one of them but would repudiate with scorn the attempt to soften, by milder interpretations, his stern and uncompromising thought. There is not one of them but would resist the attempt to twine honeysuckle vines around the iron frame-work of his logic. There is not one of them but

would be infinitely disgusted with the attempt to counteract the fumes of his brimstone theology by sprinkling it with rose water. When he said "gridiron" he meant "gridiron," and not flower-bed.

The business of the modern thinker is to be as fearless as the ancient. Let him say fairly and squarely, "The men who made this creed believed just what it says. I do not believe it. The world has grown away from it and it ought to be changed."

It is a mistake to look upon a creed as anything but a "report of progress." It shows nothing but the thought of the time in which it was framed. It shows how far men had advanced. That is all. In the church where the Council of Trent was held, a tablet was set up and inscribed, "Here spoke the Holy Spirit for the last time." What folly and presumption! And yet it is practically such an inscription that many churches would write over their creeds to-day. "Here spoke the Holy Spirit for the last time,"—then what? Did the spirit of truth and inspiration perish? Is this creed the last utterance from its death-bed? A creed is all very well as a landmark, but not as a goal. It is good as a stepping-stone, but not as the ultimate shore.

III. The thought of to-day has the same right to express itself as the thought of yesterday,—is under the same obligation to express itself.

The severest censures passed by Jesus were upon those who tithed mint, anise and cummin, and neglected the weightier matters of the law. The next in severity were upon those who failed to recognize the new light and life of the world. "Ye hypocrites: ye can discern the face of the earth and of the sky, but how is it that ye can not discern this time?"

It is for the leaders of every generation to discern their own time; to adjust themselves, their thoughts and their creeds to the conditions and intellectual needs of that time. Let us mention some of the forces that are at work to-day, making our age, in certain respects, different from any preceding one.

This is an age of *critical study* of the Bible,—a study which has overthrown the traditional views of its complete and universal infallibility.

It is an age of *scientific investigation*,—investigation that has changed our ideas of creation, of the antiquity of man, and the fall in Eden.

It is an age of *new political and social ideas*. The creeds which dominate the religious world to-day were made under ideas of government entirely different from our ideas. They were formed under monarchies; and the divine administration was supposed to be modeled upon the relationship existing between an earthly king and his subjects. The arbitrary will of the human sovereign was attributed to the sovereign of the skies.

\*Sermon preached in the Church of the Redeemer, Minneapolis, Minn., Sunday morning, June 4, 1893.



The human sovereign favored one class of subjects above another; hence, the doctrine of *election*, for God must also have *his* favorites. The arbitrary will of the ruler decreed life or death, the badge of honor or the dungeon. The despot of the heavens must also have *his* dungeons. Hence the doctrine of *hell and penalty*. Such ideas could not have grown up in a republican form of government, and are utterly foreign to the spirit of this age and nation. With the rise of the common people to a sense of their dignity and power, thrones are falling. With the fall of old systems of government will fall the systems of theology that are founded upon them.

It is an age of *growing humanity*. We see this in what is being done for the poor and unfortunate, and in the efforts to reform the vicious and criminal. In an age when man is becoming more merciful to man, you cannot successfully teach a doctrine of divine retaliation and vengeance.

These are some of the forces that are surely modifying the views of men upon religious subjects. There are those who draw back and fear the new light; but others boldly venture forth to greet it. I was interested once in what a gentleman related of his child's experience in the nursery. The blinds were closed, but through some chink or other there stole one long, bright ray, making a line of light across the floor. As the little fellow, in his play, reached this sunbeam on the floor, he paused in surprised perplexity. He forgot his toys in this new object. He looked across it to the comparative gloom beyond, and then looked back at his father. Finally gathering up all his courage and strength, he jumped—probably thinking it a chasm in the floor, or a bar across it. He did not quite clear it; but he found his feet on solid ground; and the sunlight flashed on his hair and cheeks, making a radiant picture of glad surprise and relief. In a moment he had forgotten that he once thought of the sunbeam as something dangerous, and with perfect fearlessness ran back and forth and in and out of the light. In this larger nursery, a ray of God's light sometimes falls across the dusky floor. We shrink back from it. We dare not venture. We forget that our heavenly Father is in the room with us, and we turn away from the new sunbeam to the old gloom. But as soon as any one does have courage and faith to try it, he is transfigured with glory, the world follows him and finds there is nothing to fear!

IV. When we take the charges upon which Dr. Briggs has been suspended from the church in which he has lived and labored, we find that the opinions deemed heretical and dangerous are in entire harmony with the spirit of this age and land. He has discerned the signs of the times and heeded them.

He is charged with teaching that

reason and the church, as well as scripture, are fountains of divine authority; that errors may exist in the original texts of the scriptures as they came from their authors; that many of the Old Testament predictions have been reversed by history, and many of the Messianic prophecies have not been literally fulfilled; that Moses is not the author of the entire Pentateuch; that the book of Isaiah contains the work of two prophets instead of one; that the processes of redemption extend to the world to come, in the case of many who die in sin; and that sanctification is not completed at death.

These are the counts in the indictment. I want you to bear in mind that there is not one of these charges urged upon its intrinsic merits. It is not and has not been under discussion, whether these teachings were right or wrong in themselves. It has never been asked, *Are they true?* but, *Are they in accordance with the creed?* The evil side of creeds has been most clearly seen in this entire controversy. It has been assumed that the only business of the church to-day is to guard the statements of the past, not to find out anything more or anything different; not to utter a new word, but to mumble the old ones forever. The intelligence of the present age upholds Dr. Briggs in his making reason a fountain of religious authority; the scholarship of the age upholds his position on the scriptures; the humanity of the age sanctions his views of the future. But because these views do not coincide with the declarations of men who lived two centuries ago, he is branded "heretic," and sent forth in disgrace. There is no help for it. So long as the creed itself remains unchanged, I do not see how it could have been otherwise. Under the circumstances, I think the assembly were justified in taking just such action as they did. Dr. Briggs was not in harmony with the Westminster Confession, and the Westminster Confession is the recognized standard in his denomination. It is not to the point that the confession itself is out of harmony with the reason, learning, and humane spirit of to-day.

V. In view of such facts as these, I remark that so long as creeds are considered necessary, we have the right to ask:

1. That they express the actual belief of the great majority of the preachers and people who are supposed to adhere to them and be governed by them. We may ask that the creed actually represent what it ought to represent—the present position of its denomination.

There are some lessons that ought to be learned from the agitation that has kept the country on the tip-toe of expectancy for so many months. There is a lesson here for those who leave money to an institution, and for the institution that receives it, as in the case of Union Seminary. When a bequest is made its terms ought to

be rigorously and faithfully carried out. But it is to be hoped that the time will come when those who have money to leave will be animated by a broader spirit: when they will not bribe theological seminaries to teach obsolete dogmas; when they will not want to put a period to the world's thought.

I suppose most of us, when we were boys, used to cut our names or initials on the smooth bark of the birch tree. Perhaps we cut, right under them, somebody else's initials. If we looked at the tree a few years later we found that those letters could no longer be deciphered, and that they had become mere unsightly wounds on the tree. We who cut them did not immortalize ourselves; we only marred the birch tree. It is vain for anyone to think that he can put his mark upon the growing thought of the world, and that the mark will stay. He may mar the beauty, but he can not check the growth.

Our seminaries, too, ought to refuse bequests burdened with such conditions. They ought to guard against anything that might, in the future, turn them into mere theological curiosity shops.

I believe, too, that every ordaining council should demand of every candidate that comes before it, not only a declaration of his present belief, but a solemn pledge that he will keep his eyes open wide, so long as he lives and preaches, for any further truth that God may send into the world.

The time will come, too, I trust, when churches, in selecting their pastors, will say to them: "We place you in our pulpit, not only to show us what God has done in other times, not only to tell us about his mighty deeds in Palestine; but to watch for God's footsteps to-day, and to lead us into those paths where linger his latest glories."

2. If we are still to have creeds it is but fair to ask that they be such as can be preached in the pulpit, not such as the pulpit strenuously avoids. The best way to test a creed is to preach it. The fact is, most creeds remain as they are because they are not preached, and ministers dare not preach them. They are wrangled over in assemblies, they are used to club heretics, they are used to dominate theological schools, they are upheld in the denominational press; but they are not preached to the people, and the masses in the churches do not know what they are all about. If they did they would get out, or make the creed get out.

3. We have a right to ask that the central doctrine of every creed be that to which the most importance is attached, and then, perhaps, we can get along without the rest.

One of the strong pleas among our brethren who wanted their confession revised was that the love of God was not made prominent enough; and they asked that this doctrine be



placed in the fore-front. Can that ever be made too prominent? It should seem as if by one mighty impulse the leaders and teachers in that church would have rushed forward to write upon the somber theological crags of that confession, to write over its harsher and more repulsive features, to write upon its gloomy tablets, in letters of living light, "God is Love."

If you are hesitating and uncertain as to what you believe this morning, let me recommend that you write that sentence, and start your creed with those words, "God is Love." There is your first article. And if you never see your way clear to write anything more, do not worry over it. It will guide you home.

More and more will creeds cease to be barriers in the way of fellowship. Men will be drawn together in the future more than in the past by oneness of aim and spirit, and less by doctrinal uniformity. In a world where there is so much to be done, where there is so much evil to fight, where the kingdom of righteousness tarries,—the feeling of love to our fellow men will finally become so strong that all who are willing to work for them will stand shoulder to shoulder.

## The Study Table

### A NEW SHAKESPEARE.

In outward appearance this edition of Shakespeare is all that could be desired. It is a good, honest library book, and no fancy article, such as his soul hateth who knows what is what in the matter of books. True it is an octavo, and the Aldine size and shape is the ideal size and shape for comfort and convenience. But there is excuse for the octavo size in the sumptuousness of the letter-press, and there is mitigation in the fact that the paper, though perfectly opaque, is thin and light, so that the volumes do not begin to be so heavy as they look. These outward things, though not to be despised, are less important than the critical character of the work. We have here the best text of Shakespeare that is now available. It is the text which Dr. Horace H. Furness originally chose for the text of his Variorum Edition, except for such variations as have been made from the original edition of 1865. Dr. Furness afterward made up a text from the different editors of the highest rank, and finally settled down on the text of the First Folio (1623), following obsequiously its every word and letter and misprint. Such a text has great interest and critical value, but it is the last that we should care to read habitually, except that of the first quartos. The editors of the "Cambridge Edition," as that

of Clark & Wright is called, are not much behind Dr. Furness in their attachment to the First Folio, but they recognize the inequality of its various parts. It may be interesting and useful for us to indicate the difference between the method of Dr. Furness's Variorum Edition and that of the Cambridge Edition. No better description of the Cambridge Edition can be given than that of Dr. Furness in the preface to his first volume. It is as follows:

"In the Cambridge Edition, at the foot of every page, is given a thorough and minute collation of the quartos and folios and a majority of the *variae lectiones* of many modern editors, together with many conjectural emendations proposed, but not adopted into any text—the result on the part of the editors of very extensive reading."

"It is hardly possible," he adds, "to overestimate the critical and textual value of such an edition." If the edition of 1865 deserved such praise, the present edition, which will be known as that of 1891, when the first volume appeared, must much more deserve it. But while the Cambridge Edition gives the readings of the old editions, "it omits to note the adoption or rejection of them by the various editors, whereby an important element in estimating these readings is wanting." Dr. Furness's notes are much fuller than the Cambridge notes, and they contain the reasons given by this editor or that for his favorite reading. Moreover, Dr. Furness's edition contains appendices in which copious extracts are given from the various criticisms on the several plays that have been made by the most distinguished critics, together with reprints of those things which were used by Shakespeare as the raw material of his imagination.

Thus it will be seen that both Dr. Furness's Variorum Edition and the Cambridge Edition have their special traits commending them on different grounds for different uses. For the student of Shakespeare the Variorum of Dr. Furness is much the richer mine, so far as it extends; and that is to eight plays. At the rate of his production so far, it is hardly possible that his life-time will be long enough to complete the list. Meantime his text—that of the First Folio—is not a readable text, while that of the Cambridge Edition is eminently so, and as critical as readable; and the entire list of the thirty-seven plays is already at our command. Happy the lover of Shakespeare who can have both editions on his shelves!

J. W. C.

PICTURE AND TEXT. By Henry James. New York: Harper & Brothers. 1893. Cloth, 16mo, 75 cents. —With one exception, all the papers in this volume are concerned with artists and their productions, and more especially their productions in black and white. The exception is the last paper, which

discusses the future possibilities of the theatre with the subtlety that Mr. James has elsewhere brought to the same subject in a more elaborate form. In point of style the book is highly characteristic of its author. It has his usual charm and also his usual preference for indirect as compared with direct expression. He never shortens a straight line to come at its point, but rather lengthens it, conceiving that the longest way round is the shortest way home. Sometimes we wonder if there is not too much of this. We tire a little of reading his sentences over two or three times to get their meaning, and, if we generally discover that it is a meaning which could hardly have been expressed in any simpler way, we sometimes think that with more simplicity he might have been more effective. In one of the essays of this volume,—that upon Daumier,—we find Mr. James comparing him with Gavarni, another French caricaturist, and regretting Daumier's relative simplicity. It is easy enough in that regret to find what Emerson called "the little subjective twinkle." But too much must not be made of this. Generally Mr. James's style and thought present a "marriage of true minds" to which we would not "admit impediments." The style is subtle because the thought is so. But how richly it abounds in delicate turns and winning cadences, and what a felicity there is of particular phrases; so that we say, "How good that is!" and wish it might come back to us at the right moment to eke out the poverty of our own expression,—as where Thiers is set down as "this personage of few inches and many episodes," and Gavarni is called "the most acutely profane of all chartered mockers with the pencil."

The first paper, "Black and White," deals with Millet—our own Frank—and Abbey and Alfred Parsons, and has much to say of Broadway, a little place in Worcestershire, England, where these artists have lived and worked together. Having seen Broadway with our own eyes, we know that it was impossible for Mr. James to exaggerate its simple, homely, moss-grown loveliness. As for what he has written of the artists named and of their works, and also of Reinhart and Boughton and Du Maurier and their works, the reader's enjoyment of it will very greatly depend upon his knowledge of the men in their productions. Mr. James's criticism is not that of a painter or professional connoisseur. There is in it nothing about "values" or "facture," nothing of the slang of the studios, or next to nothing. Evidently he thinks he knows drawing when he sees it, and has his preferences in the way of color. But what he cares for in pictures is beauty and expression; in landscape-art, the suggestion of a remembered outdoor loveliness, not merely the management of the pigments and the qualities of the drawing. To say this, is not to say that

The Works of William Shakespeare. Edited by William Aldis Wright. In nine volumes. London and New York: Macmillan & Co. Cloth, 8vo. \$27.00



his criticism is exhaustive of the subjects which it treats. It is still less so because it is the criticism, in the main, of his friends' work. Abbey and Millet and Boughton and Reinhart are men whom he knows and likes, and the bias of his friendship is upon his pen, and here and there undoubtedly he lets "I dare not" wait upon "I would." We are the more convinced of this when he comes to Daumier, the French caricaturist, whom he did not know in any personal way. At once the splint is off his arm; we have a freer stroke. We cannot help wondering whether the same freedom would not have found the manner of Abbey and Boughton and Du Maurier too infallibly subduing their matter to a uniformity that occasionally makes us tired. If Mr. James had known John Leech, would not his great variety and his immense humanity, even as casually mentioned, have suggested a contrast with the restricted range of Du Maurier, his monotony and acerbity, not altogether to the advantage of this gifted artist? But these doubts and questionings do not prevent Mr. James's "Picture and Text" from being a book that is most pleasing in itself and brings many things delightfully to mind.

J. W. C.

**OTHER ESSAYS FROM THE EASY CHAIR.** By George William Curtis. New York: Harper & Brothers. Cloth, 16mo, 75 cents. — The present selection from the immense variety of Mr. Curtis's Easy Chair papers is not less admirable than that made by himself about two years ago. Indeed, we believe that we are not mistaken in our persuasion that he selected these at the same time that he selected the others, and was only prevented by considerations of space from including them in his first volume. Here is the same unerring grace, the same genial humor, the same kindly satire, the same reprobation of pretense and sham, the same devotion to the loftiest social and personal ideals, as in the former selection. "Bryant's Country," though it deals more with Chesterfield than with Ashfield, is clothed with the atmosphere which was ambient to the writer's summer home. "The Game at Newport" is a delicious satire on the solemn function of the Newport aristocracy as it takes its daily drive. There are four personal essays, "Ralph Waldo Emerson," "Henry Ward Beecher," "General Sherman," and, last in the book but certainly not least in interest, "Francis George Shaw," a beautiful appreciation of a noble gentleman, Mr. Curtis's father-in-law and counsellor and friend. One of the loveliest essays in the book is "The Grand Tour," for Mr. Curtis was never happier than in his reminiscences of his foreign travels,—reminiscences which he never cared to dim by new adventures. In "Christendom vs. Christianity" there is an expression of his religious sentiment, and in "Tweed"

and "The Pharisee" our politics is touched with his Ithuriel spear. The least satisfactory, though one of the most charming essays in the volume, is "The Lecture Lyceum." It is unsatisfactory through its incompleteness, and it is incomplete because it does not name Curtis among the greatest on that memorable stage.

J. W. C.

**THE COMING RELIGION.** By Thomas Van Ness. Boston: Roberts Brothers. Cloth 16mo., pp. 228. \$1.00. — This is a book that we have read with great pleasure, and which we regard as a valuable contribution to the popular study of ethics and religion, — though unfortunately it confuses the two. The author speaks of three religions,—Christianity, the Religion of Science, and the Religion of Humanity,—from which he believes the coming religion will be evolved. We cannot but feel that by this nomenclature he introduces an element of error which is twofold: first, in that he designates the several systems of ethics—Christian, Humanitarian, etc.—as religions; and secondly, in that he parallels the system based upon science, or the search for truth (which in so far as it is scientific must, by the terms of definition, be the true system) with certain other specific systems, and by thus setting them over against the scientific system necessarily implies that they cannot be true,—although apparently he has no intention of thus begging the question. Notwithstanding, however, that these errors would seem to indicate a lack of clearness in thought, the fact is that one of the chief charms of the book is its clearness; the other being its fairness. Nowhere have we seen in such brief space so clear and full and fair a statement of the three theories of conduct which he undertakes to describe. As the work is human, it is, of course, not perfect; for instance, in accordance with his inadequate conception of the scientific system, as one of several of equal rank, the author once or twice slips into the error of treating a scientific system as identical with a merely mechanical one. In the chapters on "Reconciliation," where it becomes necessary to emphasize the inadequacies of the several systems portrayed, this tendency shows itself most prominently; and on the whole it may be said that this last is the weakest part of the book,—our author's reconciliation being a verbal one and no more satisfactory than that of the many great and little philosophers who have previously undertaken such work. The real value of the book is in the author's remarkably clear conception of the Christian, the Humanitarian, and the Scientific ideal, and the lucidity and sympathetic power with which he sets forth each of these. Notwithstanding the one or two slips to which we have alluded, the description of the "Religion of Science" is especially powerful. There is great need of

such exposition, and we earnestly recommend the book to all who seek to understand their neighbors; to accomplish which it is necessary to comprehend the several ideals which, now and here, govern the lives of men.

F. W. S.

### THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

**CHINESE NIGHT'S ENTERTAINMENT:** Forty stories told by almond-eyed folk, actors in the romance of "The Strayed Arrow." By Adele M. Fielde. Illustrated by Chinese artists. New York: G.P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 8vo, 194 pp. \$1.75.

**SUB-CÆLUM: A Sky-built Human World.** By A. P. Russell. Boston: Houghton, Mifflin & Co. Cloth, 12mo, pp. 267. \$1.25.

**TRINITIES AND SANCTITIES: LESSONS OF THE DAYS.** Boston: T. W. Ripley. Card-board, 16mo., pp. 66.

**THE RELIGION OF SCIENCE.** [Religion of Science Library (bi-monthly) Vol. I, No. 1.] By Paul Carus. Chicago: Open Court Pub. Co. Paper, 12mo, pp. 103. 25 cents.

**THE NEW HUMANITY, or Essay on the Problem of Life.** Part First. By A. Delst. St. Paul: Press of Rich & Clymer. Paper, 16mo, pp. 187.

**FLAVIA.** By Adair Welcker. Berkeley, Cal. Published in Autograph MS. by the Author. \$1,000.

**SOULS.** By Mary Alling Aber. Chicago: Press of R. R. Donnelley & Sons Co. Paper, 12mo, pp. 176. For gratuitous distribution.

**THEOLOGY IN ENGLISH POETRY.** (The Essex Hall Lecture, 1893.) By Stopford A. Brooke. London, Eng.: Philip Green. Cloth, 16mo, pp. 55. 1s.

**A TRUE SON OF LIBERTY, OR THE MAN WHO WOULD NOT BE A PATRIOT.** 2d ed. By E. P. Williams. New York: Saalfeld & Fitch. Paper, 12mo, pp. 190. 50 cents.

**PLEASURE AND PROGRESS.** By Albert M. Lorentz. New York: The Truth Seeker Co. Paper, 12mo, pp. 398. 50 cents.

**THE EVOLUTION OF THE DEVIL.** By Henry Frank. Buffalo: H. L. Green. Paper, 8vo, pp. 66. 25 cents.

**THE GODS.** By Robert G. Ingersoll. Ditto. 40 pp. 20 cents.

**CHARLES DARWIN: HIS LIFE, AND WHAT THE WORLD OWES TO HIM.** By B. O. Flower and T. B. Wakeman. Ditto. 28 pp. 15 cents.

**THE RELIGION OF HUMANITY: A PHILOSOPHY OF LIFE.** By J. Leon Benwell. Ditto.

**THE CHRISTIAN RELIGION: WHAT IS TO BE ITS FINAL OUTCOME?** By an Old Farmer. Ditto. 36 pp.

**THE MYTH OF THE GREAT DELUGE.** By James M. McCann. (4th edition.) Ditto. 32 pp.

**CHURCH AND STATE: THE BIBLE IN THE PUBLIC SCHOOLS. THE NEW AMERICAN PARTY. A Criticism.** By "Jefferson." (3d edition.) Ditto. 22 pp. 10 cents.

**WHAT WOULD FOLLOW ON THE EFFACEMENT OF CHRISTIANITY.** By George Jacob Holyoake. (2d edition.) Ditto. 16 pp.

**GOD IN THE CONSTITUTION.** By Robert G. Ingersoll. Ditto. 12 pp.

**THE WORLD'S PARLIAMENT OF RELIGIONS.** By Daniel K. Tenney. Ditto. 20 pp.

**NEVER ENDING LIFE ASSURED BY SCIENCE.** By Daniel Kent Tenney. Ditto. 12 pp.

A JUDGE in Harrodsburg, Ky., is a veritable solon. A number of negro boys, caught burglarizing a house, were brought before him. They were all young, and he wisely decided not to send them to the penitentiary. Instead he sent out for the boys' mothers and a dozen rawhides, explained the case to the mothers, and, as the New York alderman remarked of the gondolas, "let nature take its course." Punishment to fit the crime was served up right in the court room and justice was satisfied. When there is a vacancy on the Supreme bench of Kentucky the Harrodsburg solon should be remembered.

—Chicago Times.

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## The Home

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TUES.—The true artist works ever with a touch of fear.

WED.—What I have and what I am is nothing if I have not love.

THURS.—We do not realize as we ought what ministries cluster round our life.

FRI.—The glass through which we see God is darkened by our own breath.

SAT.—When a man really loves a land and a cause, it piles great stores of life into his heart.

—Robert Collyer.

### OCTOBER'S LAND.

The wind, that subtlest of courtiers, has changed its tone since the skies began to wrap themselves in shifting hazes through which the sun ploughs his way. It attended March with a roar and clash of trumpets, stirred the spring foliage with gentlest little breezes, and fanned through summer's burning halls singing a paean of joy. But it blows from October's Land with a soft and melancholy rhythm, a note of condolence and retrospection. Gently it detaches the dead leaves from reluctant boughs, wafts them to earth, and sighs a requiem over their graves.

If, with closed eyes feeling the caressing warmth of the sun, we fancy in spite of the calendar that summer still lingers, the voice of the wind dispels the illusion and tells us that death and decay have replaced life and growth.

But the year dies royally. A great pageant is outspread every day, beginning with the first red shaft of dawn, piercing the purple mist and turning the dew-hung cobwebs spread over the withered grass into an iridescent radiance. As a faded beauty tries to cover wrinkles and gray hairs with beautifying cosmetics, so the fading earth envelops herself in a soft spiritual brightness, lovely and pathetic as a smile on a dying face.

The birds that made the summer mornings tuneful have long since sought perpetual summer land beyond the southern horizon. October's Land is a songless country. The shrill cry of brilliant-plumaged bluejays, the chattering of chickadees hunting their breakfast among the ripe seeded weeds, and the lonesome chirp of a rheumatic locust trying to find warmth in the foggy surbeams, are all that is left of the choir that filled with melody the summer skies.

Noon brings an Orient warmth. The forest dreams. A soft blue smoke fills the air as if the earth

were a great hearth on which the year's rubbish was burning. A fine dust covers the foliage and floats in the atmosphere, that might be the ashes of the fire.

Sometimes a glory gleams from the changeable haze, as if a secret were about to be revealed. Faces look out with the pale star halo they wore when we last saw them. Is not the spirit land just beyond that opaline mist? But only the wandering mind can pierce those cloudy ramparts, and it brings no answer back.

And now some still night the first frost falls from the clear heavens, laying its beautiful but blighting touch on grass and foliage. The sun rises on a sparkling white world. We drink in the new wine of life in the crystal clear air, and the call of the crow over the brown fields stirs the soul with a sense of the ever-renewed life and joy of nature.

And with the frost comes the first fire kindled on the hearth, where its glow shall light up months of cold and gloom to come. While the sunset lingers in the west and stars begin to glitter, while the frost flakes gather and gray-robed twilight glides across the hill, we draw around the open fireplace and renew the fairy land of our childhood, touched by the grave cares and memories of life. Mournful or happy recollections, visions fearful or serene, appear and vanish, till the flickering flame and soft falling of ashes lure the mind into a reverie, from which it glides insensibly into the central stronghold of October's Land, the castle of dreams.

ALICE GORDON.

Hamilton, Ill.

### FABLES.

#### II. The Mockingbird and the Peacock.

In an orange tree, near the open window of a chamber where lay a sick man, sat a mockingbird singing his most ecstatic song—a song of the beautiful. Into the heart of the sick man it was borne with healing sweetness. And day by day, longing and attaining and longing still higher, singing of love and wisdom and goodness, but always and most of all of the beautiful, the bird found an interpreter in the man and knew it not.

Glancing up and down and all around, the mockingbird saw, for the first time, the glory of a peacock's tail. His song ceased. He gazed entranced. All that he had been striving to attain in his song seemed embodied before him. As the moth is drawn toward the lamp, so he was drawn toward the beauty he adored, till he was at its very feet. The peacock gave an angry scream, and, lifting his foot, struck the song bird.

Bruised in body and in spirit, his adoration spurned, misunderstood, the little songster hid himself in a leafy shade till time and the sweet air healed his wounds and he had strength to sing. The sick man had missed the song, but it came again; a little sad at first, but sweeter

than ever, and joyous, too—full of love and praise, never a note of complaint. He was a mockingbird, remember, and must needs sing his own sweet songs, however base others might be.

And the peacock never knew it was a mockingbird he struck—a singer of the beautiful—come to bring him the sweetest gift of his full love and devotion; thought it was a toad to spend his anger on; and so went on screaming and scolding, vain of his splendor, unlovely in his beauty.

GERTRUDE R. COLBORN.

Homosassa, Fla.

MR. BENNETT is a bright and well-preserved old gentleman; but to his little grand-daughter, Mabel, he seems very old indeed. She had been sitting on his knee and looking at him seriously for some moments one day, when she said: "Grandpa, were you in the ark?" "Why, no, my dear!" gasped her grandparent. Mabel's eyes grew large and round with astonishment. "Then why weren't you drowned?" she asked.

—Youth's Companion.

A SWEET little four-year-old added this clause to her evening petition the other night: "And please help Grandma not to talk so much when the pies get burned."

—Boston Traveller.

### A SCHOOLROOM IDYL.

How plainly I remember all!

The desks deep-scored and blackened,

The row of blackboards 'round the wall,

The hum that never slackened;

And, framed about by map and chart,

And casts of dusty plaster,

That wisest head and warmest heart,

The kindly old schoolmaster!

I see the sunny corner nook

His blue-eyed daughter sat in,

A rosy, fair-haired girl who took

With us her French and Latin.

How longingly I watched the hours

For Ollendorff and Cæsar!

And how I fought with Tommy Powers

The day he tried to tease her.

And when, one day, it took the "Next!"

To stay some Gallic slaughter,

Because I quite forgot the text

In smiling at his daughter,

And she and I were "kept till four

To study, after closing,"

We stopped the clock an hour or more

While he, poor man, was dozing!

And there he sits, with bended head,

O'er some old volume poring

(Or so he thinks; if truth be said,

He's fast asleep and snoring).

And where the shaded lamplight plays

Across the cradle's rocking,

My schoolmate of the olden days

Sits, mending baby's stocking.

—Charles B. Going, in *Educational Gazette*.



## The Sunday School

### THE FOURTH YEAR OF THE SIX YEARS' COURSE.

#### The Flowering of the Hebrew Religion.

BY REV. W. W. FENN.

#### LESSON VII.

##### HOW JESUS TAUGHT.

*Across the sea, along the shore,  
In numbers more and ever more,  
From lonely hut and busy town,  
The valley through, the mountain down,  
What is it came ye here to note?—  
A young man preaching in a boat.*

Clough.

*His sermons were the healthful talk  
That shorter made the mountain walk;  
His wayside texts were flowers and birds,  
When mingled with his gracious words  
The rustle of the tamarisk-tree  
And ripple-wash of Galilee.*

Whittier.

Picture: Christ Preaching from a Boat—  
Hofmann.

In the last lesson the figure of the sower reminded us of the period of obscurity in the life of Jesus when he was casting abroad the seed of his thought. To-day, we study the period of popular favor in which the people were drawn to him by the simplicity and beauty of his speech and before the Pharisees had taken serious alarm. The figure of Jesus is the least satisfactory part of the picture; his attitude is conventional, but quite unnatural; yet the listeners are good, and the picture as a whole helps us to understand the sort of people who cared most for Jesus' teaching, the way in which he taught, and the probable history of his words before they were put into the literary form in which we have them.

What was the pulpit of Jesus?—A fishing boat on the Sea of Galilee or a green spot on the hill-side.

Jesus is represented as preaching from a boat in the Sea of Galilee. This body of water, called also the Sea of Chinnereth and the Lake of Gennesaret, or Tiberias, is like a potato-shaped bulge of the River Jordan, about twelve and one-half miles long and seven and one-half miles wide at the northern end. It lies in a deep basin between six and seven hundred feet lower than the level of the Mediterranean, and is fed by copious springs. The shores are more abrupt and craggy than the picture would lead one to suppose, and Josephus speaks particularly of the abundance of trees in the neighboring country, mentioning walnut, fig, palm, and olive trees. (Can you tell from the picture what trees the artist intended to represent?) Fish were plentiful in the clear, sweet waters of the lake, and in the time of Jesus, though not now, fishing boats were numerous, supplying the populous towns near by with their catch. It is from one of these smaller craft that Jesus is speaking in the picture.

Who made up his audience?—Jesus spoke usually to a chance-gathered company, only a few of whom had come expressly to hear him.

Looking at the picture we see some familiar faces. The three in the boat

with Jesus seem to be Peter and James and John. In the little group of seven standing on the shore at the right of Jesus we distinguish at least two faces that are to be seen in other pictures by Hofmann. The rich young ruler is unmistakable, and the face of the old man beside him recalls one of the rabbis in the picture of Jesus in the Temple. Do you notice the two who can hardly see the figure of Jesus because of the lordly Pharisee who blocks their view? Do you think Hofmann meant to teach us anything by that? In the background at the extreme left is an aged man (how could you guess that he is blind?) whose expression suggests old Simeon in one of the birth-legends of Jesus (Luke ii. 25-35). In the group of women it seems to me that, besides the aged woman at the rear and the two mothers with their children, we can see girls, unmarried women, and a young widow—could you pick them out by their faces alone, even if there were no other sign? The boy at the left of the picture, with water-bottle slung at his side, musical instrument in his hand, and dog lying with head on his lap, has more of a Greek than a Jewish look. (Is there anything to indicate that he was a shepherd-boy?) It will refresh the memory of last week's lesson, if we try to find in this picture the four classes of hearers. It appears clearly from this picture that the preaching of Jesus was entirely informal: he had no fixed times for preaching or prepared discourses to deliver. We cannot imagine him racking his brains for a subject or preaching in a church behind a pulpit with a carefully prepared manuscript under his eyes. And therefore, befitting the character of his audience and his manner of teaching, his talk was mainly in parables and pithy sayings which could be quickly comprehended and easily remembered.

How were the words of Jesus preserved?—His sayings were carried in memory for a long time, then they were gathered together, written down and translated into Greek.

It is important that we should have some knowledge, clear and accurate so far as it goes, of the way in which what Jesus said has come down to us, for this "young man preaching from a boat" has proved one of the most potent influences in the history of the world and his words are still appealed to by many religious people as final authority. And the first thing to notice is that Jesus was a Jew and spoke to Jews, consequently he must have spoken in the language ordinarily used by Jews in Palestine at his time. That language was not Greek, but a dialect of Hebrew known as Aramaic. Do you see in the picture any one who seems to be taking down what he is saying? Reporters were not known in those days, and, even if they had been, Jewish prejudice was so strongly against preserving the words of a teacher in any way except by memory that none would have attended Jesus. That supercilious Pharisee will go away and tell his friends what he has heard the new teacher say. Do you think he will report Jesus accurately, or will he pick out things he does not like and make them appear by his telling even worse than they really were? The young mother nursing her baby will go home and tell her husband what she

has heard, but her report will not be like the Pharisee's. He in turn will report to the man who works beside him what his wife had told him about the sermon of Jesus, and he will tell some one else, and so on. Read over the sixth chapter of Matthew and try to see what various persons in the picture would have carried away if they had heard Jesus speak all these words. We have a clear idea now of the way in which the teachings of Jesus would be listened to and told, by those who heard him, to their friends. Not till years after Jesus died did any one think of putting down in black and white what he had heard him say. Do you think that the memory even of one who actually heard him speak could be trusted to carry his teachings word for word all these years? And how much less dependence could we place on the report if it came from one who knew nothing about Jesus except what had been told him. No one could remember all that Jesus said, some one would remember one saying or parable, some one else another; by and by people would begin to write down what they had remembered or heard, and so besides the Oral Tradition there would be a good many written records—but all in Aramaic, the language which Jesus spoke. In this language, according to an ancient tradition, the apostle Matthew some forty years after Jesus died wrote down what he remembered of the sayings of Jesus. If we had that document, precisely as Matthew wrote it, we should still have to hesitate about putting implicit confidence in it, for forty years is a long time and the human memory is very treacherous; but that document has disappeared. Scholars think it can be traced in our Gospels of Matthew and Luke, but a great deal has been added to it from sources that we know nothing about, and, what is worse, we have at the very best only a Greek translation, made by some unknown person, of the original Aramaic writing. Something like this, then, has been the history of the words of Jesus: spoken informally to audiences like that shown in the picture, they were handed down by word of mouth for nearly a generation; then one of the immediate followers of Jesus wrote down what he remembered of the sayings of Jesus as he remembered them; some unknown man translated this document from Aramaic into Greek, and this Greek translation, together with other records and memories also translated, was worked up by other hands into the Gospels as we have them. Does it not seem strange that after eighteen centuries the words which this young man is saying in this perfectly informal way should be regarded as the infallible utterances of God himself? Does it not seem stranger that people should imagine that his words, even if infallible when he spoke them, have been transmitted to us with anything like accuracy? The marvel is that people remembered so well and that, in spite of the perils of transmission and translation, the report of his teaching must be in the main substantially correct, since it bears so clearly the stamp of one unique personality.

NOTE.—For the sake of clearness, only the "words" of Jesus have been referred to and no mention has been made of the (traditional) original Mark document.

THE thief used to be branded upon his back, but the drunkard is branded on his nose.



## Questions on Lesson VII.

That we may see how accurately the words of Jesus have come down to us, let us ask the teacher to read us a few verses from the book of Proverbs. Now let each in the class repeat what he remembers: have we all remembered the same things? Has any one remembered everything that was read? How accurately can we repeat the words? Now let us ask the teacher to read us a short story, perhaps one of Hans Christian Andersen's, and we will try to tell it over again. Can any one remember all the points in the story? Did we get all the details right? Do we all see what Andersen meant to teach by the story?

This helps us to understand how the sayings in the parables of Jesus were understood by those who heard them first. Have we any records by first hearers? Let us play the game of "Scandal": The teacher will whisper a sentence—only one, and it must not be repeated—to one scholar in the class; he will whisper it to another, and so on through the class. Now let the last boy write down the sentence as he heard it and read it aloud. Is it exactly as the teacher whispered it first? During how many years were the words of Jesus passed on in this way? Have we any words that Jesus actually spoke? In what language did he teach? In what language do we read his teachings? Have we any means of discriminating in our gospel between what Jesus actually said and what his followers only believed that he said?

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It seems to us so good a thing that we wonder if other schools would not like to try it.

We think we may extend your list of pictures somewhat.

Very truly yours,

AUSTIN S. GARVER.

Worcester, Mass.

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## Notes from the Field

**American Unitarian Association.**—The Board of Directors of the American Unitarian Association held its monthly meeting at its rooms, 25 Beacon street, Tuesday, Sept. 12. There were present Messrs. Ames, Batchelor, Brown, Crothers, Dole, Fenn, Fox, Gaffield, Hosmer, Lyman, Reynolds, and Mrs. Bullard. The records of the last meeting were read and approved.

The business of the Central West had the precedence; and Rev. T. B. Forbush, superintendent of the Western work, was present. The following appropriations were recommended by the Western States Committee, the necessity for them explained by Mr. Forbush, and adopted by the board: \$200 to the Free Congregational Society, Baraboo, Wis., for the year beginning Oct. 1, 1893, provided the society has a minister; \$400 to Unity Church, Cincinnati, Ohio, for the year beginning Oct. 1, 1893; \$1,500 to the First Unitarian Society, Ann Arbor, Mich., for the year beginning Oct. 1, 1893; \$250 in aid of the First Unitarian Society, Moline, Ill.; \$400 in aid of the Liberal Christian Church, Shelbyville, Ill., for the year beginning Oct. 1, 1893, provided that \$400 additional toward the salary of the minister be raised by the parishes in Shelbyville and Jordan; \$450 in aid of the First Unitarian Church, Winona, Minn., for the year beginning Oct. 1, 1893; \$600 to pay for the missionary services of Rev. Bjorn Peterson, at Winnipeg, Manitoba, for the year beginning Oct. 1, 1893; \$300 to pay for the missionary services of Rev. M. J. Skaptason for the year beginning Oct. 1, 1893; \$400 in aid of the First Unitarian Society, Des Moines, Iowa, for the year beginning Oct. 1, 1893; \$200 in aid of the First Unitarian Society, Beatrice, Neb.; \$200 in aid of Unity Church, Eau Claire, Wis., for the year beginning Oct. 1, 1893; \$500 in aid of the Swedish Unitarian Society, Minneapolis, Minn., for the year beginning Oct. 1, 1893; \$300 in payment of the services of Rev. F. E. Matlock in South Dakota, for the year beginning Oct. 1, 1893; \$60 in aid of the First Unitarian Society, Helena, Mont., for the month of October, 1893; \$600 in aid of the First Unitarian Society, Duluth, Minn., for the year beginning Oct. 1, 1893; \$200 in aid of the Unity Church, Decorah, Ia., for the year beginning Oct. 1, 1893; \$100 to pay for missionary services of the Wisconsin Conference for the year beginning Oct. 1, 1893; \$100 to pay for missionary services of Rev. E. A. Coit in Harrison for the year beginning Oct. 1, 1893; \$200 in aid of the First Unitarian Society, Grand Rapids, Mich., for the year beginning April 1, 1893; \$600 in aid of the First Unitarian Society, Oklahoma, for the year beginning Oct. 1, 1893; \$1,000 in aid of the First Unitarian Society, Salt Lake City, Utah, for the year beginning April 1, 1893.

Upon the recommendation of the Committee on the Middle and Southern States, it was voted that the sum of \$1,370, the interest of the Frothingham fund for the education of the colored people, be appropriated to the Tuskegee Normal School, Tuskegee, Ala.

The Secretary presented a communication from the society in Tacoma, Wash., which was referred to the Executive Committee.

Rev. C. W. Wendte, the superin-

dent of work on the Pacific coast, being present upon invitation, made some very interesting remarks upon the subject of the present condition and needs of the Unitarian societies on the Pacific coast.

Adjourned.

—*Christian Register.*

**Philadelphia, Pa.—ETHICAL SOCIETY.** The Section meetings since our last report have discussed: (Aug. 23) Mr. Daniel's book, "Ai;" "Love" (Aug. 30) through a paper by Mrs. Crompton; "The Ethics of Vegetarianism" (Sept. 16) through a paper by Joseph Parvin. Mr. Dalmás, who was to have given a piano recital on the 23d, was prevented by sickness from keeping his engagement. Mrs. Crompton's paper excited considerable opposition. She was rather disposed to deny the strength and efficacy of race love or even national love when compared with the intensity of the love of one individual for another, and she further argued that love could not exist without jealousy. But there were others who contended that love was not to be narrowed to the ordinary conceptions. Perhaps in the end the love of the race would be regarded as highest of all. Certainly, he who so loved was least capable of injustice. It is necessary that we should transcend purely physical considerations. The physical is holy and right, but there is another side equally high and enduring. The world will grow in the measure of its increase of love. Let the love of person for person have all the pure passion it may. Then let the husband love the world—let the child know its relationship with all the children of earth—let a noble spirit destroy state lines, and let not even the sea weaken the ties between nations. No man can know a surfeit of love. All the future of our civilization will hang upon the capacity of the race for loving.

The argument of Mr. Parvin for vegetarianism was mainly along physical lines. He showed by figures the properties of different foods, animal and vegetable, as demonstrated in physical substance, muscular and other, and dwelt upon the superiority of the contributions of the vegetable world. Mr. Wayland Smith, who spoke after Mr. Parvin, took up the ethical argument, which to him was far more searching and conclusive than that presented by Mr. Parvin on physical grounds, which yet were important enough.

**Dr. Coit's Lectures.**—Dr. Coit will speak for eight Sundays in Mr. Salter's absence. He sends me the following list of subjects as covering the entire period of his lectureship: October 8th, "John Morley on Compromise;" October 15th, "The Philosophy of Wagner's 'Parsifal';" October 22d, "Bjornson, the Ethical Prophet of Norway;" October 29th, "Abraham Lincoln; or, Moral Opportunism in Politics;" November 5th, "The Valuable Outside of Ethics;" November 12th, "The Relation of Creed to Deed;" November 19th, "Robert Browning's Philosophy of Life;" November 26th, "After the Ethical Movement, What?"

August 13th, the Class had an informal discussion upon the question, "In What Degree Does Asceticism Belong with the Moral Life?" Asceticism may mean self-denial for the mere purpose of self-denial, or it may have for its purpose the doing of good. In the latter case it has an elevating tendency and is to be commended.

August 20th, Morris Lychenheim presented a paper on "Capital Punishment." In many parts of Europe and in some States of America the repeal of the death-penalty has been enacted. With mild and humane laws the Roman Republic flourished and prospered, but fell when the Government became cruel and severe. Tuscany, after abolishing capital punishment, found no increase of crime, but, on the contrary, a beneficial effect was experienced. During the reign of Henry VIII. seventy thousand executions for various crimes took place, and during Elizabeth's reign nineteen thousand persons were executed, and yet crime was not checked. Prison chaplains have declared that witnessing an execution increases crime instead of acting as a deterrent. The hanging of innocent persons is possible, one hundred such cases being known to English jurisprudence. Experience in Australia has shown that capital punishment has not acted as a deterrent. On the contrary, there has been a decided increase in crimes of murder. Homicidal mania is now considered by specialists as a disease, and should be so treated. As long as other means of punishment for murder are available, we are not justified in hanging.

August 27th, "The Moral Element in Howells' Fiction" was the subject of a paper read before the class by Miss Florence Briggs. The treatment and points suggested by the paper evoked considerable and vigorous discussion, which was, in the main, favorable to Howells. Howells' own opinion of the moral element in literature is shown where he speaks of literary art as "never noble, but always trivial and base, when it is sundered from the service of truth and humanity." Howells does not simply use his power to create characters, but he also directs it so as to help and uplift us. In Howells' earlier works the moral element is not so obvious; they are all in a lighter and less serious vein. They stand as a protest against melodramatic fiction, and aim to create a wholesome interest in the normal and commonplace. In his later works he shows moral growth and development. We get our strongest moral impetus from contact with people that are morally developed, and so Howells, by means of his art, creates for our association characters that inspire and uplift.

The points brought out by the discussion were as follows: These writers in whose work the moral element is strongly shown will survive and hold a place in the literature of the future. Howells seems to see the whole truth of a matter by a slight suggestion—and he shows the bad and the good in their true light. A writer is not judged by a code of rules, but by the effect produced. If he expands the intellect of the reader he has moral worth. Howells depicts actuality, but does not create ideal characters. Literature should not aim only at beauty, but be distinctively human. Many persons lack education, but are desirous of knowing and hearing the truth. In this respect, as a teacher, Howells supplies the need just as Shakespeare did in his day.

September 3d, Mr. Joseph Bicknell was to give the class a criticism of Aaron Burr, but he was unavoidably absent. Mr. Morris Lychenheim gave a brief sketch of Burr's life and career, and a discussion followed as to Burr's moral rank.



The class decided, a short time ago, to take up for the coming season's work a course of study upon "The Value of the Great Religious Systems." With a few exceptions the subjects heretofore treated have had little if any connection with one another, although, as a rule, they have been considered from an ethical standpoint; but the course proposed will be, from its nature, continuous in character, and cannot fail, if taken up in the right spirit, to have an important educational value. Mr. David S. Chrystal opened the course on Sunday, September 11, by a paper on "The Egyptian Religions." Mr. Salter, who has devoted much time to the study of comparative religions, has indorsed the proposed course heartily, and has taken the trouble to send the class a list of books bearing upon the first five subjects, and has promised to give a list of the best books treating of the remaining subjects. The first ten subjects are as follows: "The Egyptian Religions," "Teachings of Zoroaster," "The Babylonians," "Brahminism," "Teachings of Buddha," "The Buddhist Religion in History," "Esoteric Buddhism," "Philosophy of Confucius," "The Old Greek Religion," "Religion of Socrates." It is proposed to have these subjects on two alternate Sundays in each month until completed, and wherever possible efforts will be made to have two members open each discussion.

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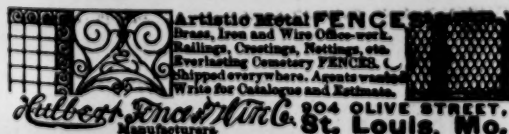
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